

FEDERAL COUNCIL

Bulletin

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VOL. XXVII, No. 8

OCTOBER, 1944



For the

*Healing
of Humanity*

Give through Our Church for
Overseas Relief and Reconstruction

• A JOURNAL OF INTERCHURCH COÖPERATION •

Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

DEPARTMENT OF RACE RELATIONS, FEDERAL COUNCIL
OF CHURCHES, ANNUAL MEETING
New York, N. Y. October 10, 1944

UNITED BRETHREN IN CHRIST, BOARD OF MANAGERS,
WOMEN'S MISSIONARY ASSOCIATION
Dayton, Ohio October 12-16, 1944

AMERICAN COMMITTEE FOR THE WORLD COUNCIL
New York, N. Y. October 17, 1944

INTERNATIONAL CONVENTION OF THE DISCIPLES
OF CHRIST
Columbus, Ohio October 17-22, 1944

YOUNG MEN'S CHRISTIAN ASSOCIATION, NATIONAL
COUNCIL
Buffalo, N. Y. October 20, 21, 1944

UNITED COUNCIL OF CHURCH WOMEN, BIENNIAL
ASSEMBLY
Columbus, Ohio November 14-16, 1944

NATIONAL CONVOCATION ON THE CHURCH IN
TOWN AND COUNTRY
Elgin, Illinois November 14-16, 1944

UNITED STEWARDSHIP COUNCIL, ANNUAL
MEETING
Pittsburgh, Pa. November 25-27, 1944

FEDERAL COUNCIL OF CHURCHES, BIENNIAL
MEETING
Pittsburgh, Pa. November 28-30, 1944

FOREIGN MISSIONS CONFERENCE OF NORTH
AMERICA, ANNUAL MEETING
Toronto, Canada January 5-8, 1945

HOME MISSIONS COUNCIL OF NORTH AMERICA,
ANNUAL MEETING
Atlantic City, N. J. January 8-12, 1945

STUDY CONFERENCE, COMMISSION ON A JUST
AND DURABLE PEACE
Cleveland, Ohio January 16-19, 1945

INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION
Columbus, Ohio February 5, 1945

GENERAL ASSEMBLY, UNITED PRESBYTERIAN CHURCH
Dayton, Ohio May 23, 1945

GENERAL ASSEMBLY, PRESBYTERIAN CHURCH IN
THE U. S.
Montreat, North Carolina May 24, 1945

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A Journal of Interchurch Coöperation

Issued by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

CONSTITUTED BY TWENTY-FIVE NATIONAL COMMUNIONS

National Baptist Convention
Northern Baptist Convention
Church of the Brethren
Congregational Christian Churches
Disciples of Christ
Evangelical Church
Evangelical and Reformed Church
Friends
The Methodist Church

African M. E. Church
African M. E. Zion Church
Colored M. E. Church in America
Moravian Church
Presbyterian Church in U. S. A.
Presbyterian Church in U. S.
Protestant Episcopal Church
Reformed Church in America
Reformed Episcopal Church

Seventh Day Baptist Churches
Syrian Antiochian Orthodox Church of
North America
Ukrainian Orthodox Church of America
United Brethren Church
United Church of Canada
United Lutheran Church
(Consultative Body)
United Presbyterian Church

VOL. XXVII, No. 8

OCTOBER, 1944

THE EDITORIAL OUTLOOK

Combining Liberty and Unity

We have all heard people ask impatiently, "Why are there so many different denominations? Why not a single Church?" It is a very important question. And at times it can become a painful question. Anyone who has seen four or five struggling congregations competing for support in a little village barely large enough to support one strong church knows that Protestantism would count for much more if it were more united.

But there is another side to the question which we must not overlook. The reason we have so many denominations is because we so deeply cherish the spirit of freedom. If unity is a spiritual asset, so also is liberty.

The major denominations have come into being because they had some new truth or insight to which they felt, with intense conviction, they must bear witness. Our life is vastly richer because of the diversity which the Protestant emphasis on freedom has made possible. Think for a moment of the different groups that helped to lay the foundations of our nation. There were the Puritans in New England—forebears of the Congregationalists, whose major reason for coming to this country was their passion to worship God according to their own conscience. There were the Baptists of Rhode Island—who were the most thorough-going defenders of religious liberty and who gave to the nation its pattern

of a free Church in a free state. There were the Anglicans in Virginia—Episcopalians as we now call them, with their strong sense of dignity and reverence in worship. There were the Lutherans in Delaware, with their firm adherence to the revealed Word of God. There were the Catholics in neighboring Maryland, heirs of a long tradition thronged with saints and martyrs. There were the Presbyterians and the Reformed in New Jersey and New York, whose genius for constitutional government contributed greatly to the development of representative government in the nation. There were the Quakers, espousing the utmost simplicity of life and determined to live at peace with all other peoples. A little later, as new territory was opened up in the West, there were the Methodists, whose missionary zeal planted the Church and the Christian school on the ever-expanding frontier. And this is only a partial list.

What a glorious heritage this is! Not one of these denominational groups could be spared from the American epic without the country's being poorer as a result.

But we must frankly admit that Protestants have been much more effective in insuring liberty and diversity than in maintaining unity. For 400 years following the Reformation the process of splitting into more and more denominations went on. It is only in our own generation that we have realized that we do not have to choose

either liberty *or* unity but that it is possible to have *both*.

For Protestants, of course, it cannot be a unity imposed by external authority. Nor can it be a unity that reduces all to a rigid uniformity of practice. Such unity would be contrary to the inner genius of Protestantism. But there is another kind of unity, the unity achieved by voluntary coöperation, which is entirely consonant with liberty—and this type of unity is really being practiced today. It rests upon the one basic principle that the things in which the churches are united, by reason of their having one Lord and Savior in Jesus Christ, are far more important than the things in which they are divided.

Today we have arrived at a new stage in the progress of coöperative unity. For it is no longer limited to the churches within our own nation. It has become world-wide. For the first time in history Christian bodies of different nations and of different races are coming together in a federated structure in the World Council of Churches. The development of the World Council has gone steadily forward in spite of all the obstacles due to the World War. No fewer than 82 different denominations have decided to become members. They represent all the great families of the Reformation—Lutheran, Reformed, Anglican, Baptist, Methodist, Congregational, Disciples, Quaker and many others,—and also churches of the ancient Eastern Orthodox faith. There really has never been anything like this before! At the same time when governments have been torn asunder by war to an extent never previously known, the churches have been drawing together in world-wide fellowship and coöperation. As the Archbishop of Canterbury, the head of the World Council of Churches, says, "This is the great new fact of our time."

Already this World Council of Churches is actively at work, with its headquarters in Geneva, Switzerland. Here is a staff including a Dutch Christian, a German Christian, a French Christian, a Swiss Christian, a Swedish Christian and an Estonian Christian—all working together. And they are in regular contact with colleagues in England and the United States as

well as on the Continent. Here is visible evidence that the churches are really becoming "one body of Christ throughout the world."

Does America Regard the Church as Essential?

How important a factor in American life is the Church assumed to be? That is an exceedingly important question for the Church and for our nation; but no very definite or conclusive answer can be given.

Much evidence could be amassed from observation of our habits as a people to support the contention that we are predominantly pagan and that the Church is a waning and negligible influence. Contradictory evidence could be brought to support the contention that we are predominantly a religious people and that the Church has great influence.

The government's estimate of the Church is another index, for it presumably reflects the prevailing judgments of the people. But here again the evidence is conflicting. The War Manpower Commission has ruled that local churches are included in the List of Essential Activities but that national and international church organizations such as national councils and missions boards are not included in the list. On the one hand, Congress recently disregarded the wishes of the churches with regard to income tax procedures involving church contributions. On the other hand, it has supported a more adequate chaplaincy service to the men in the armed forces than ever before.

Sometimes these contradictions are baffling. Recently, just after the War Manpower Commission had reiterated its ruling that national church organizations were not essential, another agency of government, the United Nations Relief and Rehabilitation Administration, came to the same organizations appealing for help. It needed fifteen million pounds of clothing promptly to use in liberated territories in Europe early this winter. The clothing could not be bought and could not be manufactured immediately. There was not enough time to set up an organization across the country to collect it.

UNRRA turned to the churches because, it said, only the churches could do the job. But the churches could do it because they had the interest and also the organization reaching into every community. At this writing it remains to be seen whether the churches have produced the results for which UNRRA hoped. It was not a fair test, because the request was not made until August, and the President's War Relief Control Board insisted that the collection campaign should be conducted before the first of October, when the National War Fund campaign would begin. But the important point is that UNRRA turned to the churches as the only adequate agency to do this big and important job in a hurry.

Obviously UNRRA had to come to the national agencies of the churches. And yet, the War Manpower Commission has ruled that these agencies are not included in the List of Essential Activities. In consequence of that ruling, some of these agencies have been seriously handicapped in their operations by their inability to get or to hold some of their irreplaceable lay employees.

The churches are therefore caught, as they are often caught, in a difficult situation. They are expected to produce results and at the same time are not given the resources of organization necessary to do the work. This situation will continue as long as there is no clear prevailing judgment in the American community as to whether the Church is really essential or not.

How is the difficulty to be met? Probably the most obvious and basic answer is that the Church must become so effective that there can be no doubt as to whether it is indispensable. But there is an additional answer: the Church must be more insistent in the affirmation of its prerogatives and its importance,—not to enhance its institutional prestige as an end in itself but because it has a cause to serve which is more important than any other cause. And if the Church does not give evidence of confident conviction about the importance of its task, how can the community be expected to concede its importance?

It is neither arrogant nor presumptuous for

the Church to assert its claim to being the most important factor in American life. To assert less is to underestimate the cause of Christ. Therefore let it take a positive position before government and before the public generally. Then, especially if its works are convincing, it may be more generally conceded a place on America's lists of "essential activities."

A Magazine for the Chaplains

The new magazine, *The Chaplain*, which makes its bow this month, is another gratifying illustration of the way in which the churches are supporting their representatives working among the men in the armed forces. The magazine is published exclusively for the 7,500 Protestant chaplains, is devoted entirely to their interests and is sent free to all of them, both at home and abroad. It is attractive in format, with 48 pages, cover in color, of pocket size. In content it is stimulating and vital.

Three purposes are announced for the magazine: (1) to strengthen the sense of solidarity among the Protestant chaplains of all denominations; (2) to serve as a medium for the exchange of ideas and methods of service among the chaplains; and (3) to provide information on what is being thought and planned in the churches with reference to postwar problems. The General Commission on Army and Navy Chaplains and the Service Men's Christian League jointly carry the responsibility for the venture.

For nearly two years there has been a popular monthly magazine for the men and women in uniform called *The Link*, published by the Service Men's Christian League. This has met with a warmth of response which it would be difficult to exaggerate. Again and again, soldiers and sailors say that it is really doing just what it aims at,—providing a "link" between Christian youth in the armed forces and their home churches.

These two magazines,—one for the enlisted personnel, the other for the chaplains,—both published on an interdenominational basis, are evidence of Christian unity at work.

Christianity and Democracy

A statement by President Harold W. Dodds of Princeton University in the radio program "The Church in Action" on September 10, 1944.

A democracy, such as the United States, rarely pauses to consider how deeply its democratic ideal is rooted in the Christian religion. If you favor a free society, rather than one of tyranny, you do so by an act of faith. The basic principles of the social sciences were not derived from the study of anthropology, sociology, psychology or economics. On the contrary, they are matters of faith which antedate the methods of these scholarly subjects; and they set the frame of reference for both science and citizenship. And they stem from the roots of the Christian faith.

The democratic ideal is the Christian ideal because it alone accepts Christ's emphasis on the infinite value of the individual. His message envisioned freedom in religious terms long before democracy took a political form, or science and technology appeared to help set men free.

Christians are responsible for what their governments do, as well as for what they themselves do, as individuals. One of the most annoying questions that a Christian can face is why is it that he fails so often to extend his moral code to his nation. Why does he permit, nay, often compel, his government to act towards other governments in a way that would outrage his conscience if the action were between individuals?

There are natural reasons why man so often appears at his worst when acting in or for a group; but for Christians the significant truth is that the moral code applies to groups and nations as well as to persons; that we are personally responsible for the behavior of our nation, as for our own private conduct. There is no national over-soul which sets its own morality, beneath which the Christian can hide and escape his accountability to history.

Nor can the Christian Church avoid responsibility as to how its members act as citizens. I am not suggesting that it drop religion to take up sociology and economics. Quite the contrary! Yet the Church cannot remain aloof from the moral aspects of relevant issues which are stirring the world.

One of the handicaps to democracy, in a big society like ours, is the tendency of citizens to become spectators of government, rather than participants. Yet it is the moral duty of the Christian, as a Christian, to participate. Because democracy best expresses the Christian ideal, Church members are particularly charged with preserving and extending it. But the future of democracy at home (domestic democracy) is inseparably bound up with world order. The world cannot continue to have war and liberty both. The time has come to choose between them. For the Christian who practices his faith there can be but one choice.

The Income Tax and Deductions

TO provide ministers and laymen with information concerning church contributions and the new income tax law and procedures, the Federal Council has prepared a concise "Primer on the Churches and the Individual Income Tax." Many loyal supporters of the churches are not aware of the allowable deductions. Those with incomes of less than \$5,000 who give generously will need to file a more complete return than the simple "short form" in order to claim the deduction. The Primer may be ordered from the Council at five cents per copy or \$1.75 per hundred; \$4.00 for 250.

The Federal Council's Executive Committee on September 12 adopted the following resolution:

"The Executive Committee, as indicated in its resolution of March 21, 1944, shared the then current desire for simplification of the procedures of making individual income tax returns. We are gravely disturbed over the implications of the law and procedures adopted since that time, believing that they seriously jeopardize an essential and traditional American pattern of community life.

"Throughout our history it has been assumed that many basic community services are to be provided by private religious, educational and charitable agencies sup-

ported by voluntary contributions of citizens. In a democratic society churches, colleges and many community welfare societies are appropriately independent of both government subsidy and government control. In recognition of this American pattern, our government has had a tax policy which has exempted from taxation that portion of the individual's income (up to 15% of the net taxable income) which he actually contributed to such private and voluntary community agencies. The recent change in tax policy and procedure, by permitting a presumptive average deduction regardless of whether contributions have been made or not, tends to diminish the individual citizen's sense of responsibility to support these agencies and threatens a basic American tradition.

"We urge Congress and the administrative offices of our government so to revise the present law and procedures that they will not discourage the individual from supporting the churches and other voluntary community agencies. The Executive Committee authorizes the President of the Council to appoint a special committee to seek revision in the present law and procedures in order to bring them into conformity with the principles above set forth."

Our Protestant Heritage

By SAMUEL McCREA CAVERT

THE word "Protestant" may have a negative sound, but the genius of the Protestant movement is positive and creative. As the literal meaning of the Latin *protestari* implies, the Protestant has something to testify *for*! The Reformation was not merely an historical reaction against certain ecclesiastical abuses. It was a fresh recovery of vital aspects of the Christian Gospel, which had been either distorted or obscured.

It is not enough, however, to stake out such a broad claim; we must be able to state clearly the basic truths which underlie and justify it. Especially must we do so if we expect to be successful when confronted with another church which boasts that it possesses the whole body of Christian truth and knows exactly what it believes. We must have an intelligent and firm understanding of the strength of our own position. We must hold an affirmative, not a negative, Protestantism.

When we try to define our positive platform in terms which the different bodies of Protestants will all accept, we may be haunted by the question whether there is such an entity as a common Protestantism. Perhaps the word covers a mere conglomerate of diverse,—and even conflicting,—ideas of organization, with no unifying principle. There are superficial critics who think that Protestantism is synonymous with the sheer individualism of believing whatever you happen to like. But the fact is that there is an inherent unity in Protestantism in terms of definable principles and definable convictions.

At the deepest level, of course, Protestant and Catholic share a common Christian faith,—the faith which makes it possible for both to join in the Apostles' Creed. They both inherit the spiritual legacy of Israel, standing in reverence before the same righteous and holy God. They both acknowledge Jesus Christ as Lord and Saviour and make devotion to Him the center of their religious life. Moreover, the Protestant is just as much the heir of all the Christian centuries prior to the Reformation as the Catholic is. St. Francis is a saint of the whole Church. St. Bernard of Clairvaux is voicing both the Protestant and the Catholic experience when he writes "Jesus, Thou Joy of Loving Hearts, Thou Fount of Life, Thou Light of Men." Protestant and Catholic have a common *sub*-structure under their feet.

But in addition to the common substructure there is a superstructure which is of our own Protestant building. There are key convictions which bind Protestants together as Protestants, whether of the Lutheran, the Reformed, the Anglican or the Free Church tradition. I submit five propositions which seem to me to set forth fundamental insights that give inner unity and coherence to Protestantism in general, which make Protestants members of a

single family and which are as important today as in the sixteenth century.

1. Protestantism, in all its historic forms, insists upon *the immediacy of man's relation with God*. That relation rests upon the unmerited grace of God, revealed to men in Jesus Christ and made effective through faith in Him. Man's reconciliation with God,—in the Protestant view,—is something which sinful man can neither initiate nor earn, but which he may joyously accept as a freely offered gift. Instead of pointing to a redemptive organization or a system of legalistic requirements, Protestantism points to a simple, personal act of trust. Our fathers gave to this insight the rather formal term, justification by faith. But its central significance is what Jesus meant when He talked about the childlike spirit. It means that we are really saved,—brought into right relation with God,—neither by any institutional structure nor by an agonizing moral struggle, but by what we put our trust in, by what we commit ourselves to, by what we set our hearts upon. The saving act is the personal surrender of the soul to God in Jesus Christ.

Above all moralism and all sacramentalism, Protestants who understand their heritage emphasize the spontaneity and the directness of man's personal encounter with God. The assurance of the Divine forgiveness and of Divine fellowship depends on no priestly ceremonial, on no "good deed"; it depends on God's gracious communication of Himself to man and on man's response in childlike trust. Here is a radical simplification of the religious life, a recovery of the primary note of the Christian Gospel.

2. Protestantism, in its many diverse expressions, holds that *the Scriptures provide the decisive norm of spiritual authority*. The idea that the Reformers rejected all authority and substituted therefor merely individual human opinion is a caricature. They knew that a Word of God has been vouchsafed in Christ which gives light and guidance and redemption. The Scriptures provide the only record of this Divine self-communication and it is for this reason that they have an authoritative character.

If the authority of the Scriptures is sometimes interpreted in a mechanical way, it is important to realize that this is not of the original genius of Protestantism. Luther never identified the *Word of God* found in the Bible,—the message of God's forgiving love,—with the actual *words* of the Bible. He was able to maintain a flexible and seminal method of interpreting Scripture because he insisted that the thing of crucial moment is the Christ Who is enshrined in the Scriptures. Attempts to force a more rigid and narrow view may make the Bible a source of division but there is common stand-

ing-ground in the conviction that the Scriptures, read with the eye of faith and illumined by the guidance of the Holy Spirit, provide the decisive and saving knowledge of God's will for human life.

For the Protestant, tradition can never be placed on a footing of equal authority with the Bible. For unless there is a recognized touchstone for tradition, new developments may prove to be not a valid continuance of the work of Christ but even a perversion of it. The Bible is thus the Protestant's anchor to keep the Church from drifting away from its permanent base in Jesus Christ.

3. Protestantism, in all its varieties, clings to the conviction that *there is a universal priesthood of believers*. Since every Christian may receive in faith the gift of God's redeeming love in Christ, as recorded in the Scriptures, he is not dependent on any ecclesiastical officialdom. He may exercise the right and duty of private judgment with the freedom of a man taught by the spirit of Christ. This places a high valuation upon the principle of individuality. It means that Protestantism "comports ill with all impersonal collectivism and mass-mindedness." It gives a new dignity and liberty to the ordinary man. It makes Protestantism the friend and ally of democracy.

In its affirmation of the universal priesthood of believers, Protestantism comes to another sharp parting of the ways. The Roman Catholic Church makes the priest and the theologian the guardian of truth and the director of conscience. It vests the divine revelation and grace not in the fellowship of Christians but in a special class, in a hierarchy which is self-contained, self-perpetuating and autonomous. Over this hierarchy the Church, in the sense of the Christian community as a whole, can exercise no control. All that the lay members can do is to accept obediently the deliverances of the hierarchy in matters of faith and morals. This splitting the Christian fellowship into two communities,—one of which administers salvation while the other accepts it,—constitutes "an inward schism" (to use Dr. C. C. Morrison's phrase) "which cannot be concealed by any outward forms of unity." It is a virtual rejection of the doctrine of the Church as one fellowship in Christ. Protestantism has at least succeeded in treating the laity as full members of the Christian community.

4. Protestantism, as a whole, stresses *the importance of religious freedom*. This emphasis has won its importance chiefly through the influence of the more radical wing of the Reformation, the Anabaptists. It is through them that the principle of Separation of Church and State, as a safeguard of religious liberty, has come to be the accepted pattern in America. But the principle of freedom is really inherent in Protestantism. It derives from the primary affirmation of all Protestants concerning the immediacy of the individual's relation to God. This

makes for a religion of conscience and conviction, free from compulsion imposed from without.

The Roman Catholic Church professes to believe in religious freedom, but it is freedom with a decided difference. The Roman conception is really limited to freedom as over against the political power; it does not include freedom from ecclesiastical power. Rome can be very insistent—none more so—on freedom for religion in Russia or in Mexico, where the obstacle to freedom is the state. Her reaction is quite otherwise when the issue is freedom,—in Spain or Italy or Peru,—for one group of Christians as over against a dominant ecclesiastical institution, claiming to be the only true and authoritative church.

In its avowal of religious freedom Protestantism makes a dynamic contribution to the spirit of freedom in every other realm,—in the political realm, for example. It is no mere accident of history that the best development of free democratic institutions has arisen in those nations where the Protestant spirit has been strong.

5. Protestantism, viewed as an historic movement, tends to a *new valuation upon the common life and labor*. It rejects the deep separation, imbedded in Roman Catholicism, between the "religious" and the "secular" vocation. It regards all men as equally called to serve God in their daily occupations. It sees that the artisan at a useful task may glorify God as truly as the priest at the mass. It thus proclaims the potential sanctity of lay life, as well as of the professionally religious, and stresses the principle of Christian stewardship in all earthly callings.

Even though there was a greater significance in monasticism than Protestants have realized, its repudiation by the Reformers meant a sorely needed re-definition of spirituality. The dual standard of ethics,—a very high one for the monk or priest and a lower one for the Christian in secular society,—was definitely set aside. The placing of the "natural" order and the "religious" order on two different levels was seen to be a grave over-simplification of Christian piety. Protestantism restored secular life to an honorable status. It regarded the "world" as the divinely-ordained sphere of man's activity, not as something from which the more thorough-going Christian should withdraw.

The charge is occasionally made that instead of raising the secular order to the level of the religious, Protestant ethics resulted in reducing the religious to the level of the secular. That Protestants have fallen far below the Protestant principle of permeating the social order with Christian values may be readily admitted, but we can surely maintain that the emphasis on man's serving God in the so-called secular vocations is our best ground for hope of introducing a new spirit into the life of society.

This summary suggests that Protestantism is the custodian, in our modern world, of the principle of Christian

individuality. The question inevitably arises whether it has had an equal insight into the principle of Christian *community*, which we now see to be equally basic and which calls for a strong emphasis on the Church. Part of our answer would have to be an admission that Protestantism has been relatively weak in its doctrine of the Church. There is, however, one respect in which it makes a potential contribution of indispensable value to the conception of the Church: viz., that it always thinks

of the Church as a body of *people*, whereas Catholicism tends to think of the Church more in terms of an institutional structure. As Emil Brunner says, we ought to say not that the Church is an institution but that the Church *has* an institution. This is the characteristic Protestant view. And because it puts the emphasis on persons, Protestantism really lends itself to a high doctrine of the Church, if the Church is defined in terms of the Christian fellowship.

An Ecumenical Home at Walzenhausen

IT is not a coincidence that Walzenhausen was selected as the seat of a center where international ecumenical meetings and study weeks could be held and which, for the rest of the time, could serve as home and vacation resort for persecuted Christian brethren.

Walzenhausen is located in the extreme northeast corner of Switzerland, on a glorious bluff overlooking the "Bodensee." The view extends far out into Germany and Austria. In the valley directly at its foot lies the important frontier station, St. Margarethen, when the international express trains from Germany, via Munich, and from Austria and the Danube countries, via Innsbruck, enter Switzerland. Few places in Switzerland bring to our consciousness in so natural a way the nearness and relationship of the countries of Europe.

Pastor Vogt, the initiator of the Swiss Aid for the Confessional Church in Germany, began his ministry for the persecuted German brethren in Walzenhausen. In a Social Home founded by him for the needy of his own country, Christian brethren from abroad always found an affectionate welcome.

Pastor Vogt has, however, long since left his parish work in Walzenhausen in order to devote himself entirely to the care of the refugees. He has become director of the Swiss Church Aid for Evangelical Refugees and besides this, at the request of the Swiss government, is acting as chaplain for the refugees in the camps. In the summer of 1939, just before the outbreak of war, he had gathered together in Walzenhausen a number of German pastors of the Confessional Church, though they were able to come there only with the greatest difficulty and at considerable personal risk. Since that memorable meeting little groups of evangelical refugees have time and again met there in order to strive together for a clear concept of their faith. For many Walzenhausen remains the center of genuine ecumenical endeavor.

Thus arose the plan to create there a permanent center for ecumenical work. Not only are theologians from various countries to meet there for discussion, but also Christian laymen who are concerned about their responsibility toward the building of the Christian com-

munity. This sense of responsibility among laymen has acquired great importance, especially since the war, and has contributed to the renewal and revitalization of many congregations.

Even if it is too soon to predict whither all the many millions of refugees, who have inundated several countries of Europe during the last years, will go, it is nevertheless fairly certain that many of them will never be able to return to their homeland. Among them are numerous old and sickly persons who will never again be able to build up an independent existence and who therefore must be sheltered in homes in various countries offering them hospitality. Would not the establishment of such a home be a beautiful expression of ecumenical solidarity? And when the day comes when there will be no more refugees and exiles persecuted for the sake of their religion, then the home can offer hospitality to Christian brethren from all lands.

The ecumenical home in Walzenhausen is to be built on a beautiful tree-grown knoll about 700 feet above sea level. In conformity to the native style of architecture it will be built almost entirely of wood. In all probability the building operations have already begun. A part of the labor is being furnished by refugees from one of the work camps. It is planned that a part of the interior equipment is to come from the workshops in Switzerland where refugees are being re-educated for skilled crafts. The refugees who assist in the construction will have the satisfaction of having participated in a work which will stand as a monument of Christian and ecumenical aid in time of need.

The church committee which worked out this plan for an ecumenical home in Walzenhausen had to make strenuous efforts in order to raise the necessary sum of nearly 200,000 Swiss francs, and was much encouraged when it received through the World Council in Geneva the assurance of a contribution of 25,000 francs from the American churches.

—Translated from notes by a Swiss Friend, Rudolf Olgiati, recently in this country.

The Churches and World Order

MANY thousands of churches throughout the United States will observe November 12 as World Order Sunday. The purpose will be to quicken the tempo of action by the churches in support of a world settlement consonant with Christian principles.

Interest in the creation of a world organization to preserve peace has reached a high level both within and without the churches. The recent Bretton Woods and Dumbarton Oaks conferences have focused the attention of the people of many nations on the complex and difficult problems related to the achieving of a peace that will insure to all nations both security and justice. In its call to 150,000 churches to observe World Order Sunday, the Department of International Justice and Goodwill asks that priority be given to the spiritual foundations of the world community. "Regardless of the advances that may be made in the direction of political and economic agreements," it is held, "there can and will be no lasting peace unless such agreements are permeated by a spirit consistent with the teachings of Christ and implemented by men and women who are actuated by such principles."

In the document (see New Publications, page 13) on world order, prepared by the Department for use by the churches, Christians are urged to watch the developing international situation to the end that the principles embodied in the Atlantic Charter and the Declaration of the United Nations may not be forgotten in the Day of Victory; that the United Nations may carry over into the postwar period the unity which they have achieved for the prosecution of the war, so that unilateral policies designed to enhance the prestige of one nation at the expense of another nation may give way to joint action for the good of all people; that the policies of isolation heretofore practiced by our own and other nations may be abandoned and international institutions created which will conduce toward the establishment of a world community of nations; that the system of military alliances and arrangements of power politics may not be continued after the war but that an international system of security may be evolved which will safeguard the peace of the entire world; that the freedoms vouchsafed in the Atlantic Charter may not be jeopardized through the preservation of pre-war systems of imperialistic control over subject peoples; that the temptation to seek a settlement dictated by considerations of hatred and revenge may be overcome and a peace achieved which will be so just as to be permanent.

After briefly outlining the spiritual, political and economic foundations of world order as reflected in current church pronouncements, the Department of International Justice and Goodwill expresses the judgment that the peace can be won "if there is developed and made vocal a

public opinion in our own and other countries sufficiently persuasive to require the establishment of a general international organization with which all nations, large and small, victor and vanquished, may be identified and which will be dedicated to finding and curing the basic cause of world disorder."

The Federal Council, accordingly, calls upon the churches of Christ in America, through their millions of members, to enlist in a crusade to make this the last war and to make the forthcoming peace a boon to God's children everywhere. Christians, as citizens, are urged by every means possible to make known to their leaders in Washington their support of the moral and spiritual principles and the political and economic propositions to which assent has been given by representative religious bodies throughout the country.

—WALTER W. VAN KIRK.

Council Sends Birthday Greetings to China

In anticipation of the celebration of the thirty-third birthday of the Republic of China, which falls on October 10, the Federal Council's Executive Committee has transmitted a message of greeting to the National Christian Council of China.

"Millions of people in our churches have long been interested in China" said the Federal Council. "Through the friendly and intimate contacts of the years there has developed a profound respect for the Chinese people and a deeper appreciation of their vast cultural achievements. But, more than respect and admiration, a genuine spirit of sympathy and friendship prevails among us. Our people have been profoundly moved by the heroic struggles of the Chinese people in the defense of their national existence and many in their homes and churches have frequently prayed for God's blessing upon the people of China in their time of profound crisis."

The Council then expressed its sense of fellowship with "the people of our sister nation in this critical hour."

In China, the Protestant churches will inaugurate on October 8, a Week of Prayer. Luther Shao, Acting General Secretary of the National Christian Council of China, in a letter to Dr. J. W. Decker of the International Missionary Council, suggests that during this period Christians of the United States join with Chinese Christians in asking for God's guidance that a just and durable peace may be established and that Christians everywhere may feel themselves to be a part of the Universal Church.

During the Week of Prayer Christians in China are urged to pray "for the Allied Nations; for our enemies; for China, on her National Day; for postwar world reconstruction; for a just and durable peace; for the future happiness of mankind; for the Universal Church; for the coming of the Kingdom of God."

Professors Horton and Hocking to Head Pre-Cleveland Conference Commissions

Two Commissions of prominent churchmen have been created to study and report on the issues to be discussed by the National Study Conference on The Churches and a Just and Durable Peace, to be convened in Cleveland, Ohio, January 16-19.

The first of these two Commissions will study the existing international situation in the light of the Guiding Principles and the Six Pillars of Peace originally formulated by the Federal Council's Commission on a Just and Durable Peace and since studied by many religious bodies in the United States and other countries. The findings of such international conferences as those at Bretton Woods and Dumbarton Oaks will be reviewed and appraised in the light of the Christian ethic.

Other matters with which this Commission will be concerned include the following: An analysis in the light of Christian principles of possible peace settlements with special reference to Germany and Japan; American policy toward subject peoples and dependent areas; the relation of American domestic policy in matters of race, social justice, etc. to the problem of world order; an analysis of current American opinion regarding postwar issues and reasons therefor; steps that might now be taken to strengthen the purpose of the American people to insure postwar collaboration on the part of the United States. This Commission will be headed by Dr. William E. Hocking of Harvard University.

The second Commission will be headed by Dr. Walter Marshall Horton, Professor of Theology of Oberlin College. This Commission will concern itself with the following: An effort to define the aspects of the Christian faith relative to the problems of peace; a discussion of the continued witness of the Christian Church concerning world order regardless of day-by-day developments of secular governments; considerations involved in support or non-support of intermediate procedures which fall short of the long-range ends to which the churches generally are committed; the place of the churches in influencing public opinion, and the methods that appropriately may be used by the churches in this respect; an examination of the obstacles in the way of the achievement of a just and durable peace in terms of the attitude of Christians, taking into account as far as possible psychological factors, with suggestions for meeting the situa-

tion; the psychological and cultural factors as they are related to our Christian faith, which are involved in the reconstituting of Europe (Germany) and the Far East (Japan) after the war; how concretely can the World Mission of the Church be made a contributing factor in the achievement of world order; steps that might be taken to strengthen the purpose of Christians to insure postwar collaboration on the part of the United States.

It is expected that the reports of the two Commissions will be ready for distribution to the Conference delegates by December 15.

The crucial importance of the forthcoming Cleveland Conference is highlighted by the near approach of the war's end in Europe and the increasing tempo of military operations in the Pacific area.

Many church bodies have already appointed their delegates.

Bishop Oxnam Supports Fair Employment Practice

Asserting that the racial tensions which exist in our great centers of population are played up by our enemies, Bishop G. Bromley Oxnam told the Senate Education and Labor Subcommittee recently that religion, education and the law must unite to remove the causes of such tension and "thus forestall petty demagogues who may appeal to prejudice and passion and summon men to the ways of violence."

Appearing as a representative of the Federal Council at the hearings on legislation to create a permanent Fair Employment Practice Committee, Bishop Oxnam declared that "the right to work is elementary."

"Within this right," he continued, "a man's opportunities should be determined by his character and his capacity, never by his color and his creed. The proposed legislation seeks to guarantee this right and is necessary for the reason that an abstract right must be made enforceable if it is to be meaningful."

Pointing out that the American soldier now fighting in foreign lands does not ask whether his comrade is white, black, Catholic or Jew, Bishop Oxnam warned that these soldiers "who have fought to restore liberty abroad must not return to find freedom denied at home."

"Racial discriminations here are played up by our enemies and become divisive forces, thus making difficult the ways to the unity that world order demands," he declared.

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Miss Applegarth Undertakes Ecumenical Education Program

Miss Margaret Applegarth, widely known among the churches for her writing and speaking, has been invited to undertake a program of ecumenical education among the women of the churches in as many communities as possible across the country. The project will be under the joint auspices of the Federal Council, the American Committee for the World Council of Churches and the United Council of Church Women.

Miss Applegarth has been closely identified with the work of all three agencies. She has been chairman of the World Day of Prayer Committee of the United Council of Church Women for a number of years and has participated in the National Christian Mission of the Federal Council.

She begins her new work on October first. Correspondence may be addressed to her at 297 Fourth Ave., New York 10, N. Y.

Men and Missions Sunday

The fourteenth annual observance of Men and Missions Sunday will be held on November 12 under the sponsorship of The Laymen's Missionary Movement, 19 South La Salle Street, Chicago, Ill.

The theme will be "Rebuilding With Christ, the Hope of the World." Part of this year's observance will be an opportunity for laymen to dedicate their lives anew to the promotion of the Christian world mission.

A Correction

Our attention has been called to an inadvertent inaccuracy in the pamphlet *Forces Disrupting the Churches*, published by the Federal Council of Churches. A list of four publications, including **THE CROSS AND THE FLAG**, are described on page 4 of the pamphlet as "indicted by the Federal Grand Jury in 1942." The publications were not *indicted*—they were listed by the Federal Grand Jury in 1942 as factors in the alleged conspiracy for which a list of 28 individuals were indicted. The writer of the pamphlet has offered his apology to the editor of **THE CROSS AND THE FLAG** for the inaccuracy.

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New Publications

The Commission on Marriage and the Home offers counsel on wartime marriages and others in an eight-page pamphlet entitled, "Married Happiness After War-time Separation." This pamphlet points out that young people whose life together has been brief and whose separation has been long, are likely to face a clinical period sooner or later after their reunion. The pamphlet offers suggestions as to how war marriages and others may be made what the persons involved want them to be. Price five cents per copy.

"The Churches and World Order," prepared by the Department of International Justice and Goodwill for use by ministers and laymen on World Order Sunday. The rates are: 5 cents single copy (including postage), lots of 50 to 100 copies, 3 cents each plus postage, in lots of 1,000 or more \$20 plus postage.

Reconstruction and Inter-Church Aid in Europe, excerpts from three memoranda from Dr. W. A. Visser 't Hooft, General Secretary of the Provisional Committee of the World Council of Churches, Geneva, looking towards a pattern of united action for the churches. Single copy 15 cents; in quantity 10 cents.

The above pamphlets may be ordered from the Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

United Church Canvass

The United Church Canvass has announced its third national campaign, which will be held during the following periods: November 12-December 3, 1944; and February 18-March 11, 1945. New materials for the promotion of the campaign include a methods folder, a poster and a series of three newspaper ads. These are available from the Office of the Planning Committee of the United Church Canvass, 297 Fourth Avenue, New York 10, New York.

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News of State and Local Cooperation

Toledo Council Enlarges its Services

By placing the Rev. Dr. Carroll A. Wise, Director of the Department of Religion and Health, upon a full-time basis, the Toledo Council of Churches becomes the first to pioneer in this field. Dr. Wise began his full-time service on September 1. Prior to this he had been devoting a small amount of time to the Council while serving as Protestant chaplain at the Toledo State Hospital.

One of the outstanding features of this department's ministry is that of providing cooperative Protestantism with a special Counseling Service Center on personal problems. Persons come to the Center upon referral by clergymen and social workers, as well as upon their own initiative. In addition to this counseling service, Dr. Wise will give courses for clergymen in the religion and health field and will be available for consultation with pastors on religion and health problems arising in their parishes. One of his special interests will be ministering to returning service men and women and their families.

Indianapolis Churches Plan Postwar Expansion

The churches of Indianapolis have prepared to spend "well over" \$2,000,000 for new buildings, remodeling, and additions when the war ends. This figure was recently released by Rev. Florizel A. Pfei-

derer, Chairman of the Church Federation Comity Committee.

An editorial comment was made in an Indianapolis paper as follows:

"The Indianapolis churches have shown a forward-looking spirit in thus charting their post-war expansion. Many of the congregations already have accumulated all the funds needed to carry through their plans, and none has less than 50 per cent of the estimated cost on hand. Like the private families of the nation, the churches have been saving for the future.

"The religious leaders of the city are awake to their responsibility and opportunity, and have served notice that they are ready to meet the spiritual needs of an expanding community in the bright days of a peace that cannot be far distant."

New Bedford Council Expands its Facilities

The Inter-Church Council of Greater New Bedford, Mass., has recently (September 1, 1944) opened offices at the United Church Home in downtown New Bedford, and installed Rev. Joseph W. Merchant as Executive Secretary. This action was made possible by the successful raising of a Fund of over \$10,000 last Spring, with 33 churches, representing 13 denominations, participating.

The Council's program will include establishing a Hospital Chaplaincy program, Community School of Religious Education, Vacation Church Schools, reli-

gious services to men in the armed forces, many special services and projects including a number, like the United Church Canvass, and World Wide Communion Day, sponsored by the Federal Council. Much credit for the work now established goes to Rev. Shirley B. Goodwin, now Rector of All Saints' Church, Attleboro, Mass., president of the Council during its period of expansion.

Staff Changes

Miss Rose Altic, who for the past six years has served as Director of Weekday Church Schools at Mt. Vernon, Ohio, has been appointed Director of the Woman's Department of the Ohio Council of Churches. Miss Altic began her work at the close of the weekday schools in the late spring of 1944. She holds a Bachelor of Theology degree from Marion College, has four summers of training at the Winona Lake School of Theology and is completing her work for her Master's degree at Northwestern University. Following several years of public school teaching in Ohio, she served as a missionary to the Armenian people in Beirut.

Rev. Harold O. Bradshaw, minister of the First Congregational Church, Red Oak, Iowa, has been elected Executive Secretary of the Topeka Council of Churches, beginning September 1. Mr. Bradshaw is a graduate of the Hartford Seminary Foundation. He has served several pastorates in New York, Connecticut and Iowa. While in Connecticut he served as the President of the Middlesex County Council of Churches and Religious Education.

Rev. Francis R. Casselman has been appointed to the position of Chaplain to the Defense Industrial Population on the staff of the Cleveland Church Federation. Dr. Casselman, who is a graduate of Friends University and Union Theological Seminary, has an M.A. degree from Columbia University and an honorary D.D. from Friends University. He has held numerous pastorates in rural churches in Iowa, Virginia, Pennsylvania and Ohio. His coming to the Cleveland work is by courtesy of the Board of National Missions of the Evangelical and Reformed Church.

Rev. F. L. Gibbs, formerly Assistant to the General Secretary of the Service Men's Christian League, has been appointed to the staff of the Council of Churches of Christ of Allegheny County (Pittsburgh). He succeeds Rev. Fred Willkens, who has resigned from the Acting Executive Secretaryship to accept appointment as head of the Department of Religious Education of Colgate-Rochester Divinity School.

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Rev. Eugene A. Hessel began his work July 1, 1944 as the Executive Secretary of the Oakland Council of Churches, Oakland, Calif.

Rev. Theodore C. Meyer, formerly minister of the First Baptist Church of Newark, N. Y., more recently minister of the First Baptist Church in Albany, has been appointed Director of Christian Education of the Albany City Council of Religious Education on a part-time basis. He succeeds Rev. John B. Kirby, Jr., who has resigned in order to return to the pastorate.

Miss Dorothea Wolcott, formerly Director of Religious Education of the Council of Churches of Greater Cincinnati, was appointed on July 1 as Director of Week-day Church Schools for the Ohio Council of Churches. Miss Wolcott is a native of Ohio, a graduate of Asbury College, and has had graduate work in psychology and education at Ohio State University. She has served in the field of weekday religious education at Gettysburg and Findlay, Ohio. In 1939 she became Supervisor of Weekday Church Schools for the Council of Churches of Greater Cincinnati and later Director of Religious Education. Under

her leadership, the number of schools increased from 31 to 60 and the enrolment from 7,704 to 10,985.

Rev. Jesse D. Reber, minister of the First Church of the Brethren, Cleveland Heights, Ohio, began work in mid-summer as Associate Field Minister of the Cleveland Church Federation on a part-time basis, working in the older residential areas with neighborhood ministerial associations. Mr. Reber is a graduate of Elizabethtown College and Gettysburg Theological Seminary. He holds an M.A. degree from New York University where he specialized in research and coordination of character-building agencies.

Rev. Clarence A. Wagner began his new duties on June 1 as Director of Leadership Education, Adult Work and Field Service for the New York State Council of Churches. Mr. Wagner is a Congregational minister who since February 1, 1944, has served as chaplain to the civilian population at the Rome (N.Y.) Air Base. He is a graduate of Hamilton College, has a Master's degree from Harvard, and is working for a Ph.D. degree from Boston University.



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• Among the New Books •

The Predicament of Modern Man

By D. ELTON TRUEBLOOD

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The title of this pregnant little volume gives the key to its thesis. Modern man, instead of marching along, as an optimistic secular liberalism has long assumed, toward realization of a manifest destiny, is really in a "predicament," and since the fall of France in 1940 he has become sharply aware of it. Still reflecting the modern mood, however, he does not ask, "Why does God allow it?" but "How could man have made such a mess of things?" The evil is this, that "our wisdom about ends does not match our ingenuity about means."

Through a long period man entertained

"divisive purposes served by inadequate instruments." The idealistic dreamers have had a "unified purpose served by inadequate instruments." Mankind is now in the tragic stage of "divisive purposes served by potent instruments, i.e., universalizing instruments." The fault is not with the technicians; the failure is in the spiritual realm, that is to say, the area of life "which is the object of attention in philosophy and theology as against that area in which the object of attention is mechanical contrivance."

The new gospel of sheer power, elite leadership and the suppression of the individual is destructive of science, faith, and morals alike. Hitler's Germany has demonstrated that. The effort to preserve the ethical values of our tradition apart from religion the author believes hopeless. For our ethical convictions divorced from the

Christian faith that gave rise to them are "noble but impotent." Those who have inherited the major Western tradition now "have an ethic without a religion, whereas they are challenged by millions who have a religion without an ethic." We have a "cut-flower civilization."

The only recourse left us is the reaffirmation of the Christian faith. But—and here is found one of Professor Trueblood's major insights—"individual religion" will not suffice. A "redemptive society" exalting the "membership" principle is necessary to the rescue of modern man. This brings us back to "that hypocritical, bigoted organization that we call the church." It needs a rebirth, to be sure, but history has validated it. "Christianity won in the Roman Empire, not chiefly as a belief, though it was a belief, but more as a self-conscious fellowship, and there is nothing in subsequent history to make us suppose that the faith adequate for our day will win in any other way."

Professor Trueblood has stated the case against modern secularism more concisely than this reviewer has hitherto found it presented. F. E. J.

The Christian Mission in Our Day

By LUMAN J. SHAFER

Friendship Press

Cloth, \$1; paper, 60 cents

Applied Christianity is the answer to the needs of the modern world. Such is the thesis expounded by Dr. Shafer in this analysis of the function of the Christian community in secular society. Those who are looking for an easy way out of the chaos and anarchy of war and the aftermath of war had better not read this work. Dr. Shafer is no dispenser of sugar-coated pills. He insists on probing deeply into the causes of world disorder. Over against the parochialism and self-interest of the nation state the author sets the universalism of the Christian gospel. Power politics, economic isolationism and racial divisiveness can be suspended only by the dynamics of a Christ-centered revolution. Christianity, accordingly, must repossess for itself a unity of purpose and outlook. It must also become more truly missionary in its

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strategy. The author has little patience with Christians who decry the isolationism of the secular state but who themselves remain aloof from the work of the Church on the missionary front. If "sovereignty" is a fetish of statesmanship it is also, in many instances, a fetish of churchmanship.

Christians believe in one humanity under God. They believe in the infinite worth of the common man. They believe the highest good of man is a product of coöperation in community. These revolutionary principles, Dr. Shafer holds, must now completely possess the lives of Christians; individually and collectively. Then, and not until then, will the Church, at home and abroad, be an instrument in the hands of God for the salvation of the world.

Those who are interested in the missionary work of the churches will want to read this book. Those who are not interested in the missionary work of the churches ought to be required to read this book.

W. W. V. K.

Revivalism in America

By WILLIAM WARREN SWEET

Scribners. \$2.00

A church historian of the front rank concludes that no religious movement has been more misunderstood and maligned than revivalism. So far from regarding revivals as mere side-eddies, he thinks of them as great "cascades," which though difficult to control, have poured streams of power into American life.

Revivalism is described as the "chief pattern of Protestant activity" in American history down to a generation or two ago. It arose in a new social environment, where conditions were often crude and coarse, and established traditions were being cast

aside. The great majority of the people were indifferent to religion. Something was needed to change the situation. The answer was revivalism.

Against this background the story is interestingly told of the major religious awakenings; the revival among the Dutch Reformed in New Jersey under the leadership of Theodore Frelinghuysen; the Scotch-Irish revival in the Middle Colonies led by the Tennents and the graduates of the "Log College"; the New England awakening under Jonathan Edwards; the work of George Whitefield, "the greatest revivalist of them all"; the Southern awakenings, with special attention to the Baptists and the Methodists, who "brought religion to the common man"; the carrying of religious influence into the frontier regions of the West; the "Second Awakening" in the early years of the nineteenth century; the movement initiated by Charles G. Finney, which raised up leaders of moral and social reform; and Dwight L. Moody, "greatest of the professional evangelists," and the group that followed him.

The author is at pains to point out that although the revivals were intensely individualistic in their emphasis they had remarkable by-products, including a pronounced impulse to higher education and important humanitarian movements.

The Church and the New World Mind

By WILLIAM E. HOCKING AND OTHERS

Bethany Press. \$2.00

Eight distinguished lecturers, speaking before a conference sponsored by the Disciples of Christ, at Drake University, are responsible for this body of stimulating

materials on problems of the post-war world.

Professor-Emeritus William E. Hocking of Harvard makes the most extensive and also the most basic contribution. He analyzes the difficulties to be met, particularly the "strong psychological ground for the national spirit"; and the extent to which force, authority and law all enter into the making of a peaceful world. He holds that religious faith is necessary to make any international structure "a living unity." The solution of the problem of peace he finds to be twofold: (1) to enrich the fund of *shared* culture and at the same time (2) to cherish the *distinctive* genius of different peoples and regions.

Sir Willmott Lewis of the *London Times* discusses the role of the Church in forming public opinion. M. Searle Bates, out of his experience as a missionary educator in China, outlines a program for securing peace in the Orient. Gonzalo Baez-Camargo of Mexico sets forth a Christian view of Inter-American relationships. Cleo W. Blackburn, Negro leader in the social work of Indianapolis, shows clearly that "peace begins at home" in the social and racial attitudes of the national community. Professor Georgia Harkness of Garrett Biblical Institute emphasizes the relation between inter-racial justice and world peace. Walter W. VanKirk of the Federal Council of Churches proposes practical and challenging procedures for the Church in its work for international order, stressing popular education. Rufus M. Jones of Haverford College indicates ways in which the churches can provide the spiritual interpretation of life which must be the center of "the new world mind."

Religion and the World Order

Edited by F. ERNEST JOHNSON

Harpers. \$2.00

These addresses at the Institute of Religious Studies under the sponsorship of the Jewish Theological Seminary in New York deal vigorously with many different aspects of the relation of religion to social, economic, and international affairs.

Professor Paul J. Tillich reviews trends in religious thought that affect the social outlook. Dean Luther A. Weigle provides a careful analysis of the meaning of religious liberty and of measures necessary to safeguard it. Bishop Francis J. McConnell traces the connection between religion and democracy. Professor Henry P. Van Dusen, Father John LaFarge, and Rabbi Ben Zion Bokser survey the major proposals for post-war reconstruction. Professor Robert M. McIver treats the political basis of world order; Raymond Leslie Buell, the economic basis; Laurence K. Frank, the cultural basis. Professor George S. Counts considers the kind of education called for; Professor John A. Fitch, the prospective role of labor; Professor Edmund deS. Brunner, the new role of government. Professor Clyde R. Miller discusses the formation of public opinion in the post-war world, and President Felix Morley of Haverford

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suggests lessons which may be learned from the experience of the League of Nations.

Dr. Johnson, the editor of the volume, who is well known to BULLETIN readers, provides an introductory background in a penetrating analysis of religion in relation to contemporary secularism.

The Larger Evangelism

By JOHN R. MOTT

Abingdon-Cokesbury. \$1.00

The evangelistic and missionary passion of a great ecumenical Christian glows luminously in this little book. Dr. Mott conceives it to be the supreme purpose of the church to "make Jesus Christ known, trusted, loved, obeyed, and exemplified in the whole range of individual life and also in all human relationships." It would be hard to find a better definition of evangelism than this. What it involves in terms of practice and program is worked out in five stimulating chapters, in which Dr. Mott shares much of his own world-wide experience and personal convictions with his readers.

The "larger evangelism" which he urges includes both a full-orbed message and bolder planning. He finds the "Christian missions" conducted by the Federal Council an important illustration of encouraging methods. He sees the beginnings of a "rising spiritual tide" and adduces evidences

of it from evangelistic movements among the churches of many other lands. The global view, however, never crowds out of sight the interest in "individual work for individuals."

There is a fascinating chapter on Dwight L. Moody, "the greatest evangelist of the last century," with whom Dr. Mott was early associated in student work. Perhaps the most arresting chapter is that which raises the question whether the watchword of the Student Volunteer Movement, "the evangelization of the world in this generation," is still valid. Dr. Mott convincingly shows that, rightly understood, the watchword is not only valid but an imperative for the church.

Dr. Mott's enthusiasm and vision are a tonic for his younger colleagues!

S. M. C.

In the Minister's Workshop

By HALFORD E. LUCCOCK

Abingdon-Cokesbury. \$2.00

Professor Luccock takes the reader, as it were, into his own study and shares with him methods which he has himself found fruitful. His sparkling humor, his well-known flair for the apt phrase, and his masterful use of the clinching illustration appear on almost every page.

Although discussing the techniques of preaching rather than the content of the

message, he constantly thinks of the man in the pulpit as a spokesman for God, not merely as an exponent of his own opinions. He urges preachers to address themselves to actual "life-situations," but he never forgets that the preacher has a fixed point of reference in the Christian revelation.

There is a great wealth of suggestive counsel about the literary form of the sermon, the finding of the materials for the sermon, its structure and outline, its delivery, habits of study, the use of the Bible, the use of the voice, the treatment of social questions in the pulpit. In fact, there is hardly any important aspect of the art of preaching which is not helpfully explored.

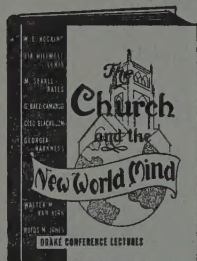
The Revolt Against God

By RUFUS WASHINGTON WEAVER

Revell. \$2.50

Reviewing the course of Christian history, the author first summarizes the chief developments and the significance of each under such chapter headings as "The Mind of Christ," "The Apostolic Mind," "The Judaizing Mind," "The Gentile Mind," "The Hellenistic Mind," "The Roman Mind," "The Protestant Mind," "The Nationalistic Mind," "The Emancipating Mind." The latter part of the book, coming down to the present scene, is chiefly concerned with the scientific mind in its attitude toward religion and with the movements of aggressive nationalism and of communism in their bearing upon Christianity. The point of view of the author is vigorously Protestant and Evangelical, with a special insistence upon complete religious liberty.

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The conference was described by religious leaders present as one of the most important church meetings on postwar problems held to date, in some respects an advance upon the interdenominational postwar planning conference held at Delaware.

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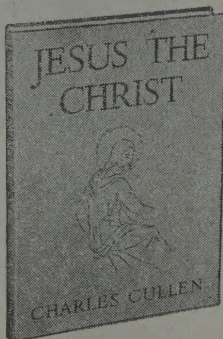
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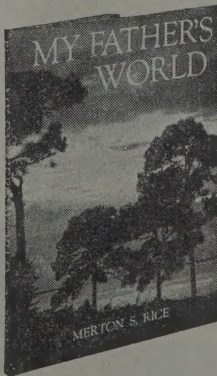
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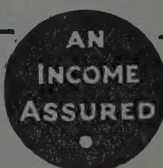
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